

tral to *Death on a Friday Afternoon*—doctrine at the heart of the Christian message, yet traditionally so challenging to our powers of argument and analysis as to resist any clear theological consensus on how it might best be understood. It is in its attempts at theological argument, in fact, that the book reveals its greatest weakness. Neuhaus has attempted here to combine different rhetorical styles and different goals: homiletic meditation on scriptural texts, critical observations on contemporary culture, and a spectrum of theological approaches, classical and contemporary, to the saving value for us of Christ's death. The result is a rather rambling set of reflections that has occasional passages of real insight and power, but also its share of platitudes, and that offers us disappointingly little by way of a unified message or a clear interpretive focus, either theological or spiritual. In the end, *The Eternal Pity* seems to me the better book, both in the portrait of human responses to death that the anthology assembles, and in Neuhaus's carefully crafted introduction. In both its terseness and its variety, it offers greater unity of vision and richer nourishment to the soul. □

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